



Modernity in Hedonic Life Youth Women (Structure of Socialite Groups Among College Students in Jakarta)

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Abstract

Modernity among the metropolitan community has not only left a traditional impression that was past, but changes in behavior, personality and lifestyle changes and the way of life of the people also experienced significant changes. Simple lifestyle is increasingly abandoned, even among teenagers who are still in college have begun to imitate the upper class style and try to appear with more value. So this is one of the problems in the style of adolescence in this modernity. In research using structuration theory as the main theory. Based on the results of the study found that adolescents who are supported with an established economic background, there is a tendency to look more with branded goods and instill the same and equal taste, and develop a pattern of circular communication as Balinese continuous communication, besides the communication climate built is a form of communication with upper class teenagers. So that many of these socialites ignore the form of simplicity and put forward their luxurious lifestyle and want to be judged more in the eyes of others. It can be seen that the main form of domination is the principle of heteronomy as an external factor that forms a high lifestyle in the youth. While the legitimacy seen is the use of expensive attributes inherent in the socialite group. In addition, modernity among teenagers does not prioritize technology, but rather the fashion style that others want to exhibit.

Keywords: *Hedonic; Modernity; Youth Women*

Introduction

The worship of modern life today, can be seen as an output of the consumer consumptive culture that increasingly puts forward the material needs for self-needs which are considered to be a priority besides their primary or secondary needs. Self-identity, according to the bearers of modern views in the 21st century today, material in the form of finance, valuables and worship of the name of an object is a view that has more value than seeing the essence of the value of life itself, virtue and behavior behavior, ethics that are completely ignored, then raise the name of the entity as part of the world of life that cannot be missed.

Even though individuals are getting worse with this modern style of life, habits, traditions and patterns of life also experience problems of cultural change in society by referring to modern cultural life (modernity) which leads to fulfillment of self-values and seeking a good name that has the right to be upheld more than anyone else's name. It is then that it can be said that there is a cultural essence that is misinterpreted or responded to the wrong modern culture which leads to the persecution of the cultural crisis in today's adult society.

The progress of information and communication technology, the innovation of material objects and varied material functions and the worship of the values of the objects and dependence on technological devices, this is what individuals like to seem to leave their essence, not based on their essence as dignified social beings and ethics, and leave the identity that comes out of the local cultural corridor that has been built for years.

Some cases that often occur in the worship of material objects and value worship, not a few individuals who prefer to live under the protection of material objects and maintain distance from religion or the transcendental belief system. Alignment to rational work is irrational or to fulfill material needs and choose to be a consumerist person and prioritize a more consumptive life or need a high purchasing power.

Consumption is the last link in the framework of economic activities in which capital is transformed, in the form of money, into commodities through the process of material production. It is the exchange and consumption of commodities that allows the realization of profits, which, when returned in the form of money, can be reinvested into further production and can initiate capital turnover once again. (Lee, 2015).

The view of culture seen from the basis of material production: through material production, or through the production of their means of life, humans develop "definite expressions of their lives, definitive life forms." This makes the culture more than just a 'symbolic echo' of economic activity, or, based on that activity, culture is more than just a social concept that represents 'residual activities' that remain after the material production process takes place. In this scheme, culture is seen as a full expression of the meaning of human life and social relations, and as a real foundation for all human life and for social relations that can be found in the production of matter. This makes culture not as a separate, independent or autonomous region of spiritual and idealistic contemplation, or as a 'general product' of material production that is neutral, but as an inseparable dimension of the production activity it self. Therefore, the formation of human culture and cultural activities are directly dependent on the material conditions and daily historical conditions before the individuals that must be lived by individuals themselves to produce themselves.

Self-worth and value are like something more valuable than forming a better personality. In addition, it does not try to show itself as a simpler person and show a higher self. So that many individuals who have excessive financial capacity to pursue higher social stratification are more seen as efforts to increase value, then also to fulfill all forms of desire for physical needs and self-satisfaction.

Efforts to pursue high social stratification, of course, individuals do not only pursue the value of wealth and self-worth to be shown to themselves, but also require the existence of certain social groups that have equal stratification or equal social status at the upper middle level or even upper social groups. This looks like the existence of a social group over the women who gather with fellow social groups or commonly called socialite or sociality from stratification over which aims to show high self-worth and wants to be seen more than others based on wealth and position or from the family background of a classy and wealthy family so that there is an effort to gain satisfaction with oneself even though they have to risk property for large amounts of expenditure in order to position themselves as the upper social group.

Sometimes the purpose of this social group is ambiguous and does not have a clear purpose, unless there are non-essential permanent goals in it such as "showing off property wealth" or highlighting top-rated or classy property (in the upper class sense). Like socialite groups that show new material items with high-class brands, known as "High Class branded", prestige as a form of materialist ideas in which these groups prefer activities to associations with top-class social interactions.

It is undeniable that such groups or worshipers of worldly existence prefer material things that sometimes are not from their own labors or come from givers such as socialite groups from adults at the age of 30 years and above, like the wives of government officials, wives of businessmen, or wealthy male mistresses who incidentally utilize material wealth from men who are accompanied by them either as legal wives or siri wives to mistresses for worldly pleasures and storing prestige or wanting to be seen as not from the lower classes but was seen as a dignified and priyayi group but with minimal effort or not much work and trying to get abundant property, but expected from the giving of the party behind him, the men he accompanied.

The socialite groups not only occur in the adult women, but now there are also widespread socialite groups that are groups of young women who are still studying at the tertiary level. Like a student group in a university that is indeed a group of students who in social class are among middle-class social families, then students who have worked and earn 5 million and above per month, but there are also students who do not work but rely on purchasing goods high-end branded goods as well as financial fulfillment that comes entirely from giving parents.

The development of modernity in young women in the 21st century is increasingly showing increasingly high consumptive stretches, coupled with the presence of gadget technology devices, increasingly encouraging students to always be able to connect with other people by looking for equal friendships in one class and close acquaintance or new acquaintance with the group, so that there is an effort to raise the social level so that it looks classy even though it only looks at in terms of value and ignores the reality of life behind it.

The value in socialitia cultural production is certainly inseparable from the role of producers as supporting and forming product branding to make other people valuable individuals. Supporting cultural products, in this case producers and consumers, cannot be separated from other domains. Unless other domain factors fully provide autonomy and indeed provide product opportunities that originate from the domain of art or literature, they can be pure in expressive orientation.

Sometimes this group of socialites among college students is not only happening among groups of students who are financially able or from families. There is also a group of students who have backgrounds of disadvantaged families, but on the one hand, the friendship environment is from the upper class, so that they forcefully follow the pattern of luxurious lifestyle among their friends so that their existence can be considered by their friends. When trapped in the upper social structure of female students in groups of friends or groups in the dominant class, the structure has a role that is strong enough to bind other individuals if they can adhere to the views of the structure and create the same pattern of action with individuals from the upper class. Not infrequently, the methods carried out by underprivileged female students can be able to justify any means to meet all forms of material needs and prioritize their economic income to meet their complementary needs compared to their primary needs. In addition, some of the symptoms of social pathology occur such as the presence of college students who dare to sell themselves to masher men who materially have excess money economic capital or look for wealthy men who can provide all forms of luxury needs and can provide material in the form of money or goods free that has a luxury value, so that in such ways, female students look like they 'have everything' materially even if they have to pay it in a way that is not worth it or does not compensate for its value. On the one hand, he sometimes ignores the real conditions of life.

As for those who dare to deceive both parents by asking for a sum of money for various reasons related to educational needs and so forth, by putting aside all forms of ethical values in it and blaming the use of assets given by both parents.

This kind of socialite group seems to be compelling, although sometimes there is no visible element of coercion, symbolically there is a tendency to pressure others to be equal to them. Therefore not infrequently these negative behaviors arise because they are stimulated by the symbolic messages between individuals in the socialite group of female students who by showing all forms of luxury and look invincible. So that this high prestige element then, makes the other individual members then want to be able to get the same value items or if they are lucky they can get a higher value than their friends have.

The power of communication can be said to encourage individuals to do things that can force them to get luxury goods which sometimes only to be shown not for a more positive investment value, so the effort to raise one's self-esteem is then easy for students to get out of morality or ethics as appropriate, and ignore the main purpose of being a student who is educated and humble, but chooses to get out of the proper moral zone and chooses to enter into the abyss of hedonism by choosing to be in the gap between social classes. According to Karl Marx, the main actors of social change are not certain individuals, but social classes. In every society there are ruling classes and controlled classes. This is certainly mapped in the upper classes and the lower classes. (Suseno, 2016).

The phenomenon of being in a college is one of the most sad phenomena in which college students can learn more about learning, but can change only to demand the value of hedonic life is adopted by the worshipers of treasure and the value of the bourgeoisie. This is an inseparable course of communication that occurs in interpersonal interactions within it and is also experienced by female students who are not able to enter into hedonic life, and one hand easy to fall into the luxury of actually hurting herself.

Based on the explanation that has been written before, the problem that can be formulated is the existence of hedonism problems which cause social inequality in the gap between social stratification among students who want to be involved and also the moral imbalance of female students who should create a generation of educated but shackled with values and prestige towards material. In addition, the use of communication that occurred in the social structure environment resulted in a pressure of domination and legitimacy between agents from the socialite group of college students.

Research Theory

Structuration

Adaptive structuring (structuring) in social groups is described as "the process by which systems are produced and reproduced through the use of rules and resources by members" (Giddens, 2010:). Structuring allows people to understand their behavior patterns - the structure of their social systems. Structuring provides a useful foundation for studying the impact that rules and resources have on group decisions and organizational communication, while structuring also helps explain how these rules are changed or confirmed through interaction. The last structuring is communicative: "talking is action. If the structure is truly produced through interaction, then communication is more than just an introduction to action; communication is action" (Giddens, 2010).

In adaptive structuration theory, there are basic elements that play a role in structuring processes that are interrelated in an existing system. Elements in adaptive structuring (West and Turner, 2009), include:

Agency and Reflection

All human activities are sources that create and re-create the social environment in which we are located. Therefore in this case the agency is understood as certain behaviors or activities carried out by humans and which are directed by the rules and context in which the interactions occur. In its presence in a company each individual carries out various activities and experiences events that indirectly have an impact on the decisions they will make. So that through this makes individuals able to see things that will happen in the future in the company. This is what refers to reflexivity, where reconciliation is the ability of individuals to monitor their actions and behavior.

Structure duality

This element describes the rules and resources used by a company that guides individuals in the company in determining decisions about their behavior and actions. In this case it is necessary to understand the difference between rules and resources. Rules refer to general routines that companies or groups follow in achieving their goals or can also be said to govern the final results. While resources refer more to attributes or material goods that can be used to exercise power in a company. So that in this element it can also be understood that people who produce rules are people who have resources. There are two types of resources that can be used by organizations, namely:

- a. **Alocative resources** These resources refer to material assistance used to help groups achieve their goals. In simple terms in this resource members or individuals in organizations seek to seek material assistance in the form of funds.
- b. **Authority Resources** In contrast to allocative resources, these resources refer more to interpersonal assistance used to help groups achieve their goals. So that it can be said that in this resource, interpersonal communication carried out to interact can influence other people to be involved in the activity process. John French and Bertrand Raven (1959), in the book "Introduction to the Theory of Communication, Analysis and Applications" (West and Turner, 2009).

Research Methods

The research method used in this study is a qualitative research method with a type of descriptive research. While the approach used is using a case study approach. Case study methods take certain cases that are unique and unusual.

The data collection technique was carried out by observing the Non-Participants and interviewing techniques carried out by in-depth interviews with female student socialites in Jakarta which would be divided into 3 Universities in Jakarta, especially in the South and East.

In the data analysis technique performed is Double Heremeneutics or commonly referred to as Double Interpretation (Reciprocity). This technique is one of the data analysis techniques initiated by Anthony Giddens in revealing the trajectory of life as a middle ground in Subjectivist and Objectivist analysis. The analysis is done by analyzing Duality Structure which includes Significance, Legitimacy, and Domination.

Research Discussion

The current student lifestyle is the lifestyle of the upper middle class with a modern lifestyle. Student conversations are more a matter of fashion, as well as various hedonism and socialite phenomena among students in Jakarta. A hedonic lifestyle is very attractive for students, especially with access to technology that is increasingly facilitated like e commerce. In a hedonistic lifestyle it will have an impact on the tendency to prefer good life, luxury, and all sufficiency without having to work hard, but for those who cannot and want to be fast like that, surely a shortcut will be taken. If the behavior of hedonism is left alone, this will be toxic to the world of education, especially higher education. Therefore parents have a role in supervision to educate their children. And need awareness in the students themselves.

At Significance is the aspect of meso or bridge (Bridge) in social relations that occur in the socialite group that communication is the main benchmark of the activity of individuals in the group. With communication, it becomes one of the tight ties in strengthening relationships between individuals who are members of socialite groups. So that it is clearly seen that communication is not only a tool in language, but also an instrument used by individuals within members of the community. So communication must run on the basis of interests.

Contact and communication are the main ways in which socialite groups can interact with one another. The socialite groups from the three campuses also use social media such as Whatsapp and Line to communicate and not with broken contacts. So this thing which then maintains the longevity of this socialite group survives.

The communication pattern used in the socialite group of female students is a circular pattern or communication pattern that is formed simultaneously with a feed back between speakers, but in this circular does not authorize one person to represent all or dominate the whole singly. This pattern is used to form a solidarity with taste and evenness. But basically the attributes used by these socialite groups are freedom from each in terms of fashion tastes, jewelry or accessories worn. But this freedom is not merely an autonomous freedom of rights for individuals because to build a hedonic competency must be in the middle to upper class economic circles and do not want members to be of simple simple style because it will tarnish community groups that have built their class from the beginning and above mutual agreement. In addition, there is also an agreement that without realizing that the new member groups are dominated unconsciously by the socialite groups who stand alone.

The communication style used by individuals in this socialite group uses a relaxed communication style, but there are also those that are incentives. In this relaxed communication style, socialite groups use a non-formal communication style and are not awaited by the standard rules of friendship or a special relationship. But the application of the communication style applied uses incentives, namely the presence of individuals who want to be heard or try to dominate in speaking. So this individuality has a tendency to create one-way communication and there is a form of egocentrism experienced by group members, especially individuals who look richer and attributes that are more expensive.

Indirectly the role of this individual can be the opinion leader of the group or as the party most heard, although on the one hand it does not create one-way communication such as employers and slaves who dominate as the authority to rule in a communication pattern from top to bottom. In the socialite group, the emphasis is on the value of each individual material.

While the communication climate created by female socialites at three campuses in Jakarta seeks to create a closed communication climate and is not widely known to many people. Even not a few of

them tend to cover each other's existence outside of their parents. So that the parents when giving money or their needs are always considered as reasons for college needs or for normative needs.

Unlike the case for individuals who follow socialite groups who get money from men who date them and become mistresses, even though they are not married and only live together without marital status, usually they only get money in return for satisfying the passions of men who date them on the grounds for fulfillment of life needs such as eating, paying for college or college needs and so forth. Like Lia and Via, they do not recognize that they are involved with socialite groups without the knowledge of their partners. So that funding for these lifestyle needs between individuals becomes smooth. On one side of the funding, which was supposed to meet their college needs, was used to fulfill their lifestyle.

The legitimacy is the pressure required by each member to wear high-value attributes. This has become the norm that applies in the socialite group. The norm that is built is to eliminate everything that is too valuable in simplicity or to prioritize things that are not of high value and ignore all forms of simplicity. In this case there must be an element of 'what is' not 'as is'. In this case association can be established if there is inherent wealth in the members of the group or individual group itself. Meanwhile the rules that apply are forming a line of communication or liner and ignoring the existence of a special form of domination as well as no strict organizational or community structure.

Another prevailing norm is not to mention academic, or religious (about religion) issues. This is purely applied to worldly interests that prioritize the pleasure and suitability of individuals to obtain the same position in the degree of wealth. So that applying the prevailing norms in an individual is the formation of views that are bound in the rules of materialism which in fact the rules have never occurred or in the minds of the individual college student socialites that they will be bound and constrained by these rules. On the one hand, the rules apply in the lifestyle carried out by the socialites' apra, neither written nor conveyed verbally. The agreement is only from mouth-to-mouth talk not as a determination value, but as an expected priority from the formation of the group.

If you do not follow the rules that are symbolically conveyed (not realized by the community members), then individuals who are members of the group will be eliminated by themselves such as no longer considered or even rarely invited to speak. In addition, he was often not contacted by friends or groups. This treatment is a form of symbolic violence carried out by members of the group, and also as sanctions given to group members who do not wear expensive or beremerk attributes and do not show the hedon lifestyle when they are in the friendship environment. Then there are only moral sanctions given from group members, although on the one hand the individual is still considered by people who are outside the group. So that is not too painful for the individual. The members of the socialia group also often get moral sanctions from their colleagues outside the community. Especially experienced by Lia and Via. The existence of both of them often gets negative stigma from their friends and even their closest people.

Her friendship environment, Lia and Via are familiar to her campus friends as women who have a luxurious lifestyle and look for attention in the eyes of men. This is a tendency from Lia, especially those who like to show off wealth on social media pages such as via Facebook or Instagram. Even Lia, who is also an active Line user, often shows her beautiful parades decorated with jewelry on her arms, gold necklaces and diamond earrings in her ears. Even though she never wears these jewelry on campus, only through posting on social media alone has invited a negative stigma from her campus friends because Lia and Via themselves cannot control their desire to post hedonic things.

The aspect of domination was also experienced by these socialite groups. Just as the existence of new products and high-value product branding encourages the desires of the socialites who want to have

them and try quickly to buy. It is seen that there is a new style of capitalism that exists in a well-known product to encourage consumers to buy it.

The dominance carried out by high product brands gives emphasis and awareness to consumers to increase the value of their lives by using new products with high branding that have high image value and reputation. This then crossed the minds of the socialites to pursue valuable things as a form of increasing their confidence. The sneidir socialites as consumers are just looking at the value. So that here the socialites are more exposed to the Heteronomic aspects, namely the existence of external factors such as the existence of product branding or the rise of a branded product that makes these socialites then form a group of worshippers of these branded goods and want to look luxurious in the eyes of others.

Conclusion

Based on the analysis of the study and also the discussion discussed earlier, conclusions can be drawn as follows: the involvement of the socialite groups in the hedonist community plunged into the socialite group because of the existence of a desire to gain more recognition and more value as female students who were considered through increasing use of valuables. In addition, there is a friendship environment that supports these students to plunge into socialite groups, so the formation of lifestyles and the way of life of individuals in socialite groups does not want to be seen from the middle to lower class, but strives to look like a group of individuals from the upper middle class. So that from here the socialite groups prioritize excessive lifestyles rather than having to live well or simply. In addition, there is an acknowledgment in the eyes of others because the campus environment is more supportive for middle and upper-level associations so they do not want to be considered inferior.

The view of modernity built by socialite groups prioritizes in terms of appearance or fashion. The agent places himself as a figure who doesn't want to look simple, which, according to him, a social world sees his appearance. Socialites do not like to display the essence of the use of technology as a priority lifestyle in the future. According to him, fashion shows more the reputation of a middle class and above. This is seen by modernity in the capacity of product capitalism which wants to form a false consciousness for socialites. So that modernity is formed is the formation of consumer culture among adolescents who are consumptive towards high branded goods.

The structure of duality that occurs in the agent's self (the socialite group and the individual in it) shows a contradiction of this group within the structure of society. Contradictions in the structure of the social world can be seen that this socialite group is basically not so accepted by the social environment that it still wants the existence of a simple social group and adheres to eastern norms that prioritize the value of manners, and an ethical and dignified life. In addition, how are the rules and norms of simplicity that are not so desired by socialites because they want the existence of a value that tends to be forced to get more assumption in the eyes of others, besides forcing other individuals to live in a high lifestyle structure.

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